UNITARIAN MONTHLY

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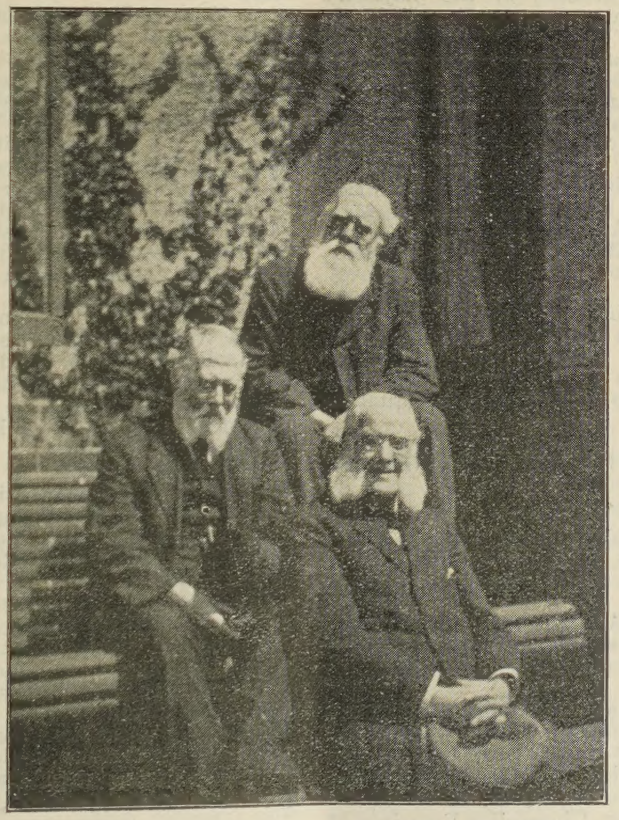


THREE BROTHERS.

Rev. J. EDWIN ODGERS, D.D. (top); Rev. J. COLLINS ODGERS, B.A. (Middle); Dr. W. BLAKE ODGERS, M.A., K.C. (see page 18).

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

Will Editors or publishers of exchange periodicals please post to the new address of the Editor of this Magazine?

Hearty congratulations to Rev. W. T. Bushrod, of Chorley, on his attainment to the degree of M.A.

A successful district meeting of the Laymen's League was held at Bury, Lanc's, December 9th, representing 8 chapters.

A two days' Unitarian Bazaar realised £250 at Doncaster, December 4th and 5th.

At the Dundee Unitarian Church the Lord Provost attended service on December 14th.

A three days' Sale of Work for our Preston Church, produced over £200; a smaller effort at Plymouth, December 10th realised £37. A Christmas Tree and Fancy Fair at Stand, near Manchester, cleared £80. At Newcastle, Staffs, a two days' Bazaar produced £219, one held at Taunton, £95.

Widespread sympathy with Mrs. Blake Odgers, J.P. and family, is felt in our Unitarian Churches, on the death of Dr. Blake Odgers, who was Recorder of Bristol, Professor of Law at Gresham College, Director of Legal Studies at the Inns of Court and Chairman of the Committee, Finchley Unitarian Church.

The Notes above were left over from last issue, also first portion of MINISTERIAL CHANGES and DEATHS.

The Rev. Dr. McLachlan, Principal, Unitarian Home Missionary College, has been appointed Dean of the Faculty of Theology in the University of Manchester.

A Sale of Work at Ansdell Unitarian Church, December 10th, realised neary £150. At the Ilford Unitarian Church, December 13th, the proceeds were £106.

At Hale the Bicentenary Fund reaches £875 towards £1,500 for improvements.

The Rev. W. Copeland Bowie, D.D., delivered an impressive committal address at the funeral of the late Dr. Blake Odgers, December 19th.

Dr. David Starr Jordan, Chancellor Emeritus of Leland Stanford Junior University, U.S.A., a well-known Unitarian, has been awarded the prize of 25,000 dollars for the best scheme of securing the abolition of war.

Dr. John Campbell, prominent Unitarian of Belfast, was included in the New Year's list of government honours, being made a Knight. He is an M.A., M.D., F.R.C.S. and LL.D., Senior Surgeon, to the Samaritan Hospital for Women, Belfast, and Northern Ireland M.P. for Queen's University.

At the Aberdeen Unitarian Church the centennial of the birth of George Macdonald, poet and novelist, has been celebrated.

THE WAYSIDE PULPIT.

IF I DO NOT KEEP STEP WITH THE OTHERS IT IS BECAUSE I HEAR A DIFFERENT DRUMMER.—Thoreau.

Miss Camilla Passavant, nearly 60 years a Sunday School teacher and superintendent, and Miss Laura Passavant, the same for over 52 years, both connected with our Mill Hill Chapel, Leeds, were specially honoured on Christmas Day with the gift of a substantial cheque in recognition of their long and faithful services to Chapel and School.

The Unitarian Sale of Work at Rochdale realised £360.

At Chesterfield the Unitarian Minister, Rev. D. W. Robson, B.D., has been included in the annual exchange of nonconformist pulpits.

At a special meeting organised by members of the Workers' Educational Association, and members of his congregation, Rev. Walter T. Bushrod, M.A., Chorley, was presented with a gown, December 20th, in appreciation of his many services for education and religion, and in recognition of his having received the degree of M.A. from the Manchester University, for his thesis on the development of Friendly Societies and Trade Unions from 1760 to 1850, after having taken a special four years' course in economic history.

At Mossley Rev. E. Glynn Evans, has preached on "The Wayside Pulpit, December 28th.

The Essex Hall Year Book is issued for its 36th year. It contains the names and addresses of 324 Unitarian Ministers, 14 Lay Ministers, and 11 Ministers overseas, and a list of 370 Unitarian places of worship. Price 2s.

The school workers of the Crewe Free Christian Church gave an operatic performance of "The Magic Key" in the Temperance Hall, Chester, in aid of the Temperance work in Chester carried on under the leadership of Rev. D. J. Evans, the Unitarian Minister.

December 17th, 1924, was the centenary of the birth of Thomas Starr King, the famous Unitarian Minister and orator of San Francisco, California, of whom there is a bronze statue in Golden Gate Park, San Francisco, and in the State House his portrait and an engraved copy of the resolutions passed by the Legislature at the time of his death, March 4th, 1864 (in his 40th year), which says: "The man whose matchless oratory saved California to the Union."

MINISTERIAL CHANGES.—Rev. G. W. H. Troop, M.A., late of Moss Side, Manchester, and Warwick, has gone to Canada, and to Harvard, U.S.A., for further study; Mr. Thomas Manning was ordained Minister of Malton Chapel, December 8th; Rev. J. K. Nettlefold was inducted into Ministerial status at Stockport, December 7th; Rev. S. T. Pagesmith began his ministry at Ilford, December 21st; Rev. C. Mathison, of Leicester, is appointed to the Blackley Chapel, Manchester; Rev. A. J. Heale, has retired from his Ministry at Mill Street, Bradford, Manchester; and Rev. A. W. Timmis has concluded his charge at Renshaw Street Mission, both having farewell presentations.

CANST THOU BY SEARCHING.

Who shall define Him, giving Him a name,
His nature comprehending in a phrase,
And saying, That is God? Who knows His ways?
And who can read His purpose and His aim?
He is beyond the grasping of our mind,
The telling of our speech, too high and great
For thought to reach and words to designate,—
Infinite, we say: so, ever undefined.
But where the mind runs short the heart runs in,
Makes its pursuit, and follows where He draws
Unto Himself and lifts upon His breast.
O then we feel what God is; we begin
To know,—learning through love His ways and laws,
When on His heart our heart has come to rest.

—William C. Hall.

Scriptural Unitarianism. By Rev. ARTHUR W. FOX M.A.

II.—INSPIRATION Continued.

There is a deeper side to inspiration than has already been made sufficiently clear. There can be no doubt that the Spirit of God does shine more clearly in some human spirits than in those of the great multitude. These are the great thinkers and writers, who are thus inspired to think and write to benefit their own nation, and through that the human race. Such inspiration is not confined to what are commonly called sacred subjects, though there is no true distinction between sacred and secular, and in human life nothing is secular but the ignoble and the sinful. The great man of science, though he does not always realise the source of his inspiration, is inspired by God Himself to discover and reveal His wisdom and power in the universe. The great poet is similarly inspired to sing his matchless songs. In like manner in every walk of human life there are some inspired in various ways, but always by the same eternal source. As there are authorities in other subjects, there are authorities in the sacred realm of religion. Some by God's grace have been able to penetrate deeper and see farther than their fellows into the mystery of the relation of the human soul to God. What is true in science, history and the rest, is true in religion.

It is this kind of inspiration which we find in the many books making up the BIBLE, differing in clearness and in power along the generations. The consequent revelation is not the same in each succeeding age: each as it passes, contributes something to the one which follows, and none are entirely without a certain measure of truth. The terse saying of Isaiah, for example, "Cease to do evil, learn to do well" is true in every land and for all time, as the human reason admits. This reason was given to us by God to help us to separate the truth from the husk of falsehood. It is therefore idle to belittle this divine gift, or to stigmatise it as "carnal," whatever that may mean as applying to a purely spiritual gift like the reason. When we read the BIBLE, we must read it as we would read any other book of serious importance, nor ever treat it as if neither mistakes nor contradictions were to be found in it. No book whose contents spread over twenty-five centuries, whose separate parts were written at different times and under different circumstances can be INFALLIBLE, which is what the Fundamentalists mean by INSPIRED. We must use our reason as we read, learn what the critics have to say about it, though often they may be extravagant, and do our utmost to get at its real meaning.

Where we find legend, as we do in the story of "The Garden of Eden," we must treat it as legend, not as literally true. But we must never imagine that some truth may not be found in or drawn from early legend. A great novelist may present a noble array of truth to his readers through the medium of fiction. "Silas Marner," for example, is not literally true in its details, and deals with imaginary characters. But it is ethically true, because it is true to life itself. Similarly there is perhaps only one ancient legend in the BIBLE, which does not enshrine some profound truth. The "Eden-story," for example, teaches us that all sin is disobedience induced by yielding to temptation, and its inevitable consequence is banishment from the Paradise of peace. It is mere waste of time to build a great dogma, or series of dogmas upon the slender foundation of a legend, however old and venerable. But the fact remains that most Scriptural legends do contain ethical and spiritual truths of a high degree of importance.

Reading the BIBLE in this way to see what it actually does mean and to discover the ab ling truth which is in it, makes it a living book, a progressive revelation of God's dealings with His children, which will help us to move forward from strength to strength.

On January 18th, Mr. F. W. Pethick Lawrence, M.P., was the preacher at the Narborough Road Free Christian Church, Leicester; Minister, Rev. E. Rosalind Lee, B.A.

Jesus and Social Service.

(1) INTRODUCTION.

Jesus was not only the greatest of all spiritual teachers, but equally great as a Social Reformer His religion as expressed in the Sermon on the Mount, the Parables, and the "Lord's Prayer," emphasised the universal and everlasting Fatherhood of God, and the Brotherhood of Man. His was the gospel of the Kingdom of God on earth. "Thy kingdom come, thy will be done on earth as it is in heaven." His parables are explanations of such teaching. He deals with individual duty and with the morals of social relationship; explains the proper connection of the individual to the community; declares the true ethics of work and wages; and shows what a perfect state of society would be.

The Golden Rule, "Do unto others as ye would that they should do unto you" carried out and practised by all men, and all nations would revolutionise human society everywhere, and thus abolish oppression, exclusive privilege, and every sort of injustice. "Love thy neighbour as thyself" is an injunction which if universally obeyed would destroy all unfair kinds of artificial and unnatural inequality. The idea that all men are "brethren" as children of the One Father, implies that they are divinely constituted to live and labour on brotherly terms. "Seek ye first the kingdom of God and his righteousness" means obviously that all men everywhere should consider FIRST OF ALL as a matter supreme over all other duties, that of seeking to do right to every other man. If that were done the whole life of humanity everywhere would be transformed. The evils of society would be completely removed. The problems of employers and employed, the abuses of sex, the wastes of preventible mortality, the curse of ignorance, the warfare of selfish antagonism both individual and collective, these and all such difficulties, would thereby be solved.

"Ye shall be perfect as your Father in heaven is perfect," is a sublime prediction. If that is God's will, it is predestinated for every human soul that has ever been created, and nothing is more inevitable than its ultimate realisation. God is almighty to accomplish this fulfilment of his will. Everything that is right will be accomplished in due time. All human experience is an education to make humanity fit, to train human beings, to prepare them for perfect life.

But the individual cannot live the true life in a selfish condition of society. He is restricted by the wills and dispositions of his fellows, by the mass influence of the community. Spiritual fulfilment depends upon right social relationships in all human affairs. Jesus knew this, and points the way of deliverance.

Eminent Unitarians.

Unitarianism has commended itself to the judgment of many of the most eminent men and women in human history who embraced it as their own religious faith. Besides Moses, Isaiah, Jesus and Paul, and the early disciples and Christian Fathers, there were Servetus, discoverer of the circulation of the blood; John Milton, poet; Sir Isaac Newton, discoverer of the law of gravitation; John Locke, moral philosopher. SCIENTISTS: H. Cavendish, A. de Morgan, Sir W. Fairburn, Dr. Franklin, Sir Chas. Lyell, D. Ricardo, Wm. Whiston, Josiah Wedgwood, Baron Maseres, Mary Somerville, Charles Darwin, Professor Kirwan, Sir J. E. Smith, Dr. W. B. Carpenter, Sir Henry Roscoe.

WRITERS: William Hazlitt, Charles Lamb, Dr. Nathaniel Lardner, William Hutton, Sir William Jones, Mrs. Barbauld, Joanna Baillie, Jeremy Bentham, Professor Porson, William Johnson Fox, Mrs. Marcet, William Roscoe, Dr. James Martineau, Mrs. Gaskell, Charles Dickens, and Americans:—W. E. Channing, Bancroft, Horace Greeley, Horace Mann, R. W. Emerson, Margaret Fuller Ossoli, Nathaniel Hawthorne, Bryant, Oliver Wendell Holmes, Henry Wadsworth Longfellow, Theodore Parker, James Russell Lowell, W. H. Prescott, J. L. Motley, Julia Ward Howe, Dr. Charles W. Eliot, H. D. Thoreau, Louisa Alcott, Bret Harte, George William Curtis, John Fiske, Jared Sparks, Charles Eliot Norton. British Poets: Mark Akenside, Erasmus Darwin, Samuel Rogers, Ebenezer Elliott, Sarah Flower Adams.

STATESMEN AND JURISTS: Kossuth, Mazzini, Sir John Bowring, Sir J. Jekyl, Judge Stansfield, Judge Talfourd, Judge Toulmin, Joseph Chamberlain — and Americans — Six Presidents of the United States: Thomas Jefferson, John Adams, John Quincy Adams, Millard Filmore, Abraham Lincoln, W. H. Taft; also Daniel Webster, Edward Everett, Charles Sumner, John C. Calhoun.

In a book "The World's Best Hymns," by Professor J. W. Churchill, of Andover Theological Seminary, out of nearly a hundred hymns about one-fifth are by Unitarian writers. In the Hall of Fame, New York City, of the twenty-nine distinguished Americans selected for highest honours by votes of a large and competent jury, twelve are Unitarians

A tree can be judged by the quality of its fruits, so also a religious faith.

Literature.

"Edinburgh, 1912," by Dr. Walter Walsh, 3d., from the Author, "Northam," Athenaeum Road, Whetstone, London, N. 20.

"The Religion of a Unitarian," by R. Travers Herford, B.A., The Lindsey Press, 5, Essex Street, London, W.C. 2, One penny.

Dr. Walsh's sermon is concerning the origin and progress of his Free Religious Movement. In 1912 at the Edinburgh Court of Session, he was adjudged to be a heretic, and condemned in consequence that he must not again enter the pulpit he had occupied for the previous fifteen years. This led him to start the Free Religious Movement in Dundee. From thence he continued to further that cause later in London as Minister of the Theistic Church, and as Leader of the Free Religious congregation at the Steinway Hall, and now at the Century Theatre in Archer Street, Westbourne Grove, W. 11. The aim of this F.R.M. is for "World Religion and World Brotherhood." It is more fully expressed in the following paragraph by Dr. Walsh:—

"The Free Religious Movement has its source in that desire for unity which pervades the modern world. It is a reasoned effort to express and encourage that sweep towards Universalism in religion and social ethics, and politics which is the most powerful and hopeful effort of our time . . . springing from the spiritual oneness of humanity, and consciously directed towards the realisation of the greatest of human ideals — the ideal of social and international unity . . . and seeks association with all those who also are looking for a world which shall be enlightened by knowledge, guided by reason, and animated by love."

That paragraph expresses what the modern Unitarian Movement means.

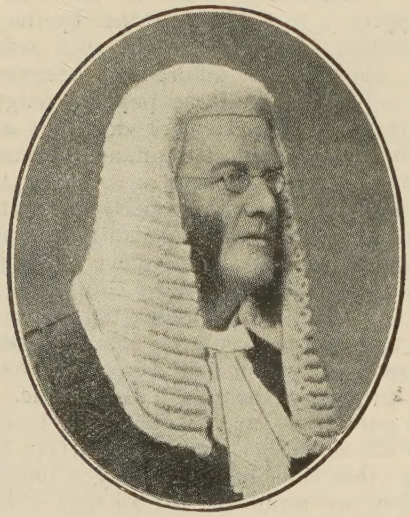
Mr. Travers Herford has very clearly explained to his audience of Church of England clergymen what the Religion of a Unitarian is. He says it is the religion of Jesus as expressed and implied in The Lord's Prayer, the Sermon on the Mount, and the Parables. This religion OF Jesus is not reconcilable with the religion ABOUT Jesus which is the characteristic of popular orthodox dogmatic Christianity. "Jesus told his disciples to pray to their Father, as he did himself. He did not tell them that they could only approach the Father through himself."

"It is impossible to have it both ways. On the lines of the religion of Jesus, no mediator of any kind whatever is even possible, let alone necessary. On the lines of the common Christianity, Christ himself is the mediator, and that not only as being possible, but as being indispensable. In the religion of Jesus man is set face to face with God the Father; in the common Christianity, man is screened from direct approach to God the Father by the merciful protection of Christ." In such ways this address shows the differences between the religion—of—Jesus and the popular religion — about—Jesus. Mr. Herford does not attempt to explain the meaning of the name "Unitarian." He apparently makes light of it. He says "The name Unitarian belongs properly to that older stage (of scriptural Unitarianism), and is now held merely as an inheritance"—which is certainly a statement that most Unitarians would dispute. "They do not reject the name, partly because they have never been able to agree on a better one"—which means of course that they cannot agree that there is a better one. Mr. Herford goes on to say, "I think that Unitarians cling to the name because it is to them like an old flag that has been in many a battle, and which they are proud of, for all that it bears a device which no longer appeals to them. They would not choose it now." The two last sentences represent no doubt the opinion of the writer—Mr. Herford—but not that of Unitarians in general. The name itself by its implications means very much which does appeal to them. What of the Unity of God, the Unity of Man, the Unity of Truth, the Unity of Religion, the Unity of Man with God, and the other unities involved? Do they make no appeal? Many Unitarians would now choose that name above all others.

Apart from this unconscious misrepresentation of at any rate a large proportion of Unitarians to which exception is here taken, we commend this address in pamphlet form as a fine exposition of important differences between Unitarianism and orthodoxy, and say that no one can read it without considerable benefit accruing therefrom.

DEATHS.—Mr. W. A. Green, Yarmouth, December 10th, 49; Mrs. Geo. Rogers, Rotherham, interred, December 10th, 62; Mr. Richard Robinson, Liverpool, December 16th, 71; Mr. Wm. Noble, St. Annes-on-Sea, December 18th, late of Bolton; Mrs. Edwin Ellis, Guildford, December 20th, 81; Mrs. Mary Fox, widow of the late Rev. John Fox, December 15th, at Bath, 85; Mr. Charles Heaviside, Torquay, December 28th, 78; Mrs. Oliver Heys, Longsight, Manchester, December 28th, 56; Mr. Robert Harrop, M.A., Hale, Cheshire, December 27th, 89; Mrs. Catherine, C. Osler, Birmingham, December 16th, 70; Mrs. Laura A. Bowring, Liverpool, December 25th; Mrs. W. G. Mace, of Tenterden, December 28th, 97; Prof. W. H. Carruth, Leland Stanford University, California, December 15th; Lord Doverdale, Glossop, January 5th, 88; Mr. T. R. Cook, Liverpool, January 2nd, 74; Miss E. Howell, Liverpool, January 2nd; Mary H. Blakehust, Wilmslow, January 7th, 73; Mr. Joseph Oldham, Gee Cross, Hyde, January 7th, 86; Mrs. Elizabeth Theedam, Dudley, January 5th.

Dr. W. Blake Odgers, M.A., K.C.



The death of Dr. Blake Odgers on December 16th, is a great loss to our Unitarian Movement, and particularly to the Finchley Unitarian Church, of which he was the most prominent member. He was born at Plymouth, 1849, son of a Unitarian Minister, and having two brothers, Rev. J. Edwin Odgers, M.A., D.D., of Oxford, and Rev. J. Collins Odgers, B.A., now retired at Finchley, both having rendered long and valuable service in the Unitarian Ministry. Dr. Blake Odgers was educated at the Bath Grammar School, and University College, London, and Trinity Hall, Cambridge, having a distinguished academic career, graduating B.A Honours (London), and afterwards M.A. in 1871. Taking to the Law as a profession, he became LL.D., and Director of Legal Studies at the Inns of Court, Recorder of Bristol, Lecturer on Law at Gresham College, author of the standard work on the law of "Libel," and books on Local Government, and various literary subjects. In the Unitarian Movement he has taken an active and varied part as Treasurer, Sunday School Association, President, British and Foreign Unitarian Association, President of the National (Unitarian) Conference, a Manager of the Ministers' Pension Fund, President of the Permanent Chapel Building Fund, and filled many other offices of denominational service. A very pleasing and captivating speaker at denominational meetings he had a good flavour of humour along with strong common sense. He was a very kindly man, generous in service, a splendid adviser, a ready helper, a fine character. His death was sudden, walking along the street near his home, apparently in usual health, he dropped and died, aged 75. The warmest sympathy of co-religionists goes out to Mrs. Blake Odgers and family, and to his surviving brothers, and the equal sympathy of a wide circle of other friends. We can best honour him by being as faithful, earnest, and devoted as he was in the promotion of our glorious religious faith.

The Saving Power of Unitarianism.

Unitarianism saves from a false idea of God, from the dread and fear of an impossible hell of everlasting torment, from the superstition of ceremonial magic and of a supposed Satan, from a wrong view of human nature, of life and destiny, from selfish motives concerning the future life, from a false idea of salvation; it saves the soul from selfishness and sin by supplying the noblest motives for conduct, the saving of others by righteousness, which is love to man and love to God.

An old woman, over eighty years of age asked her grandson, "-Shall I be saved?" She had been associated with a Calvinistic faith which left her uncertain always as to whether she was predestinated to be of those elected for eternal bliss, or that her fate was to be condemned to suffer for all eternity in hell. There was this uncertainity all her life with its perpetual worry and anxiety. Her grandson replied: "Saved? Of course you will. Is not God as good as you are?

"Yes, and much better."

"Would you hold even a little finger of one of your children to burn in a fire for a moment? "Certainly I wouldn't."

"So if God is only as good as you are you will be saved. Have no fear, you cannot think anything too good about God."

The old lady seemed greatly relieved by being answered that way.

Two girls went from Liverpool to the Isle of Man. It was such a rough sea passage that the boat was much delayed, and when near midnight the girls reached Douglas they had been so ill that they were exhausted, and on arriving at their lodgings could take no food, but went at once to bed. To the surprise of the mistress of the house they rose very early in the morning, still weak and faint. "Why have you not rested longer? You are not fit yet to be stirring and about. Do go to bed again!"

"No, we dare not. We must go to early mass. We are Catholics."

"But surely you can miss for once."

"We dare not miss. To mass we must go."

They were terrified at the idea of not going to mass, as if their eternal fate depended upon it. Unitarianism saves people from this awful dread of God, and inspires them with faith in His everlasting and all embracing love.

Rosslyn Hill Chapel, Hampstead has received a gift of £500 from Mrs. Osler in memory of her husband.

WHAT GOD IS.

One said of God, " He cannot be
A definite personality.
He is a spirit everywhere
As is the circumambient air."
If that is so, thought I, 'tis clear,
No human soul to Him is dear.
Yet if a person He made me,
He must have personality.

There is some comfort in that thought,
For even in the last resort,
I must conclude quite reasonably,
That all of good He gives to me,
Within Himself He surely has,
Else it could never come to pass
That I am person,—if not He
A Person is, abundantly.

I saw a father take the hand
To lead his child to walk and stand,
The mother too how lovingly
To guard and save that child, was she.
Whence came that love so fatherly,
If God has not that love for me?
What God has put in man,—no less,
He must within Himself possess.

And so I feel that everywhere
He leads and guides with loving care
All who are willing to be led.
And as the months and years are sped,
'Tis well that it be understood
That God has planned our highest good;
With personal interest without end
He is our Father and our Friend. H.

The Unitarian Women's League. By Miss E. JOHNSTONE.

Last month at the Publications Committee Meeting in Essex Hall, many matters of interest were discussed. A new little leaflet (2 pages), or " Friendly Links " has been issued, which sets forth concisely the objects and other information on this subject. Application should be made to Miss E. V. Pearson, at Essex Hall for copies. In case some of our Churches and Sunday Schools have not adopted " Friendly Links " either at home or overseas this little leaflet will fully convince them of the need of at once doing so.

Another publication " How to form a Branch" will prove most helpful to those studying to perform this good work—and useful too, to those who are not entirely satisfied with their own Branch formation. But these helpful pages will not do the work! that is left for women's hands and brains.

All the copies of the Christmas Card were sold out in good time, 2,500 of them—so those branches wanting them next year must place their orders in good time. The hope was expressed that every Branch would buy copies of the League Hymn—so as to be handy at all meetings—and also to encourage members to commit the verses to memory, 1d., 12 for 6d., 50, 2s.

Two other booklets—" Small Service " (1d.) for use at the opening of branch meetings, and " Christian Fellowship " (2d.) will prove of much assistance also. Great preparations are afoot for the Whit Week meetings. Essex Hall will be used for Hospitality purposes only,—and all the meetings are arranged to be held in the Caxton Hall. Our Annual Meeting is to be much less of a business one—and much more of a special one for several speakers to follow each other on selected subjects. And great importance is attached to the conference on Friday morning.

Surely this year particularly, every branch will try to send a delegate to these meetings—and in order to do so, now is the time to arrange for the providing of the means. Secretaries would do well to put this matter on the agenda for the committee meetings.

All will be interested to know that our greatly esteemed Secretary, Miss Brooke Herford sails for U.S.A. in March—to spend a short time with her sister before attending the Alliance meetings, when she is to be joined by several of our well known workers on this side of the water. All will be home again, accompanied by many Overseas companions in time to attend the great Whit Week meetings. Our good wishes attend them for safe journeys and inspiring, helpful meetings, and a real good time together.

Christmastide brought sorrow and great grief to the homes of some of our well known members. By the death of Mrs. Oliver Heys, Longsight Branch has lost a cheerful sympathetic worker; and by the death of that great man, Dr. Blake Odgers, the world is poorer in many ways, and our cause has lost one of its Grand Old Men. To those who have been privileged to attend the mettings in Essex Hall year after year, he had become an essential figure. His kindliness, humour and sunny smile were outstanding features of his great personality. To our loved ex-president and to Mr. Oliver Heys our sincere sympathy is extended.

The Gentle Voice.

This article has been held over some months for lack of space.

The story of "Emerson and Parker," given in last July issue, lends itself (in the way of suggestion) for certain testimonials given concerning the VOICE of the former remarkable personality,—and since the sounds of familiar voices linger betimes in our memory so endearingly, the theme seems to merit more thought that had yet been given to it. Dr. Channing confessed that "he had always been inclined to love people for their voices," whilst Emerson himself has bequeathed to us that exquisite disclosure that "When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn." In Emerson's biography, by Oliver Wendell Holmes, occurs the following brief description concerning his voice. "Emerson's voice had a great charm in conversation, as in the lecture room. It was never loud, never shrill, but singularly penetrating." And, as one who shared with others the sweet felicity of hearing it, mention might be made of Edwin Percy Whipple—a man of singular lowliness of mind and retiring disposition, yet possessed of splendid gifts of insight and appreciation. In his "Recollections of Eminent Men" is found some about Ralph Waldo Emerson, from which the following selections are culled:—"It is impossible for those who knew Emerson only through his writings to understand the peculiar love and veneration felt for him by those who knew him personally. . . . There probably never was another man of the first class, with a general system of thought at variance with accredited opinions, who exercised so much gentle, persuasive power over the minds of his opponents. Emerson's voice had a strange power, which affected me more than any other voice I ever heard on the stage or on the platform. It was pure thought translated into purely intellectual tone, the perfect music of spiritual utterance. It is impossible to read his verses adequately without bearing in mind his peculiar accent and emphasis; and some of the grandest and most uplifting passages in his prose lose much of their effect unless the reader can recall the tones of his voice,—a voice now, alas! silent on earth for ever, but worthy of being heard in that celestial company which he, "a spirit of the largest size and divinest mettle," has now exchanged for his earthly companions. There was nothing sensual, nothing even sensuous, nothing weakly melodious, in his utterance; but his voice had the stern, keen, penerating sweetness which made it a fit organ for his self-centred, commanding mind." Persons wishing to learn somewhat about the way of attaining to such charm of voice as Emerson reached, might safely be commended to the chapter on "Eloquence" in his "Letters and Social Aims," which so fitly reveals deep thought and wide research thereon, as well as furnishing readers of this stimulating author with choice illustrations of so inviting a theme. A few sentences from this chapter may here suffice, as follow:—"A good voice has a charm in speech as in song; sometimes of itself enchains attention, and indicates a rare sensibility, especially when trained to wield all its powers. The voice, indeed, is a delicate index of the state of mind. I have heard an eminent preacher say, that he learns from the first tones of his voice on a Sunday morning whether he is to have a successful day. A singer cares little for the words of the song; he will make any words glorious. I think the like rule holds of the good reader. In the Church I call him only a good reader who can read sense and poetry into any hymn in the hymn book." With signal aptness says Joseph Joubert:—"When one loves truth it is always some pleasure to hear a man say what he thinks. . . . The joy that truth and great thoughts give us makes itself felt in the words with which we utter them. Carefulness to speak the truth well, so as to capture the attention, is a duty, a function of the good man, and a mark of his goodness." And recalling here the words of our great Exemplar that "A good man out of the good treasure of his heart bringeth forth that which is good," might not eloquence be fitly classed among such goodness? Devout believers in true self-culture—whether young in years or of maturer age—surely, need not hesitate to ponder over the following lines of some anonymous author contributed to a religious weekly years ago, concerning "The Tone of Voice."

"It is not so much what you say, As the manner in which you say it;
It is not so much the language you use, As the tones in which you convey it.
For words but come from the mind, And grow by study and art;
But the tones leap forth from the inner self, And reveal the state of the heart.
Whether you know it or not—Whether you mean or care—
Gentleness, kindness, love and hate, Envy and anger are there.
Then would your quarrels avoid, And in peace and love rejoice,
Keep your anger not only out of your words, But keep it out of your voice." J.B.

For the Children.

By Rev. H. FISHER SHORT.

IS YOUR NAME JACKIE?

"May I have a little more pie?" wheedled Jack. Mother ought to have known better. Perhaps she did; but hadn't the heart to say "No" to the wee man she loved so fondly. So she said, "Really Jackie dear, you've already had a large piece, and quite enough at bedtime. But determined Jack meant more pie and so, as usual, got it. It does'nt always do to win, however, as Jack was soon to find out.

Curled up in bed, the picture of soundly sleeping boyhood, he dismissed any lingering anxiety mother felt when she tip-toed in to put out the light. Alas, things are not always what they seem and—Whack! Buz! Bing!

Though not phonetically correct these signs represent the racket that roused the sleeper without waking him.

"Where in the name of fortune am I?" said Jack echoing an expression father sometimes used. And well he might; for there were strange beasts hanging about. He had been to the Zoo, but the creatures he now gazed at were remarkably new, and he watched their strange shapes and movements with a sort of fascination.

Another surprise!

"You're wondering; What?" cried a perky little voice.

"I am" replied Jack moving towards the voice. And there was a smiling little old man.

"Queer! are they not?"

"Most!" Jack answered.

"They are a little more pie" laughed the little man. Jack wondered where he had heard about pie before, and was about to say "How do you mean?" when the beasts drew nearer.

"This one," said the little man, talking for all the world like a lecturer, "bears the beautiful name of Piggibush."

And it looked like it. Its body was like that of a baby elephant; its legs and feet were those of a reptile; whilst its head was unmistakably that of a hog.

"I beg your pardon," meekly apologised Jack.

"Piggibush!" repeated the little lecturer; "and here comes the Sulkysnoob," he added, as that gentleman appeared to sneak forward.

"It's as funny as its name" Jack remarked. It seemed to be neither fish, flesh nor fowl, but a mix up of all three. It was long and scaly with stiff feathers all along its back; it had twelve funny little legs; it had dull surly eyes set in a face shaped like a kite.

"The third beast is called the Nastiscrab," announced the little M.C.

"It certainly looks a nasty thing," said Jack, drawing back; which wasn't surprising, for it was like a lobster and a giant spider, and a hyena jumbled together. Nor was its behavious all that might be wished. First, it sniffed; and then, it snarled. It crept silently; and then pounced suddenly. When the other creatures were unaware, it bit them and then pretended to have done nothing of the kind.

"That's not fair," exclaimed Jack. At that moment, a bell rang, and in trotted seven dwarfs, carrying seven plates, each containing seven pies. Being a little way off, Sulkisnoob and Nastiscrab did not notice the pies at first. When they did, it was too late. Piggibush was just devouring the very last.

"What a greedy beggar," said Jack, disguested." "Never mind, here are some more," said the little man cheerily, as two more dwarfs struggled in with two large pies. With an angry growl Nastiscrab made a run at Sulkisnoob, and speedily did the vanishing trick with the pies. Sulkisnoob, though quite big enough to demand his share, sulked horribly and lay down in a corner.

"You said his name was Sulkisnoob, did'nt you?" said Jack contemptuously. "I did; and he's well named," replied the little man.

"Quite," agreed Jack with a self-satisfied sniff; "in fact, they are all alike for that; I never saw unpleasant beasts with names that suited them so well."

Then, it happened.

The three creatures stood in a row facing Jack. A strong light fell upon them, and showed how really ugly they were. Jack went white with fear.

Then, without changing their expressions, the three faces gradually turned into the likeness of a small boy he seemed to know; and, when the transformation was complete, he saw that each face was his own.

Fear now became shame, and Jack felt as though his cheeks were afire. Worse still, they began to speak.

Scowling his scowliest, Sulkisnoob said, "My name is really Jack, and this is how I look when I can't have all my silly old way."

"That is my name too," snapped Nastisnoob, as bad tempered as possible; "and this is what the fairies see when I am annoyed about nothing at all." The third voice resembled a grunt; but all it said was, "May I have a little more pie?"

That was the last straw. Scowling, growling, howling, Jack screamed, "Go away, you filthy beasts!"

So loud was the cry, that they vanished; and Jack found himself sitting up in bed trembling and perspiring from head to foot. In rushed mother and made a light.

"What's the matter, dear? There are tears in your eyes!"

Poor Jack clung to his best of all friends, and relieved his heart with a good cry. "There, there," said mother at last; "it was only a dream. Go to sleep and you'll soon be all right."

Jack never told his dream; but he remembered it. Nor was it wasted on him. He never says, "May I have a little more pie?" When, as he knows, mother has given him his share.

National Unitarian Temperance Association.

Hon. Secretary: Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13.

A S.O.S TO SOCIAL REFORMERS.

"Probably the brewery trade feels more secure of tenure than any other since the new Government came into power."

These words or similar have appeared in several papers lately, and may be left to tell their own tale, no new one. In the face of this fact what is the duty of every social worker? Clearly to review the situation very seriously and to co-operate to the utmost with all who are "striving to right the wrong," especially along the lines of Temperance Reform.

The drink problem, like the poor, is always with us, and will be until more people realise its seriousness and set to work to find a solution. There can be but very few, if any, working for the betterment of their country who do not know the extent to which intoxicating drink baulks their efforts.

Lord Buckmaster, who was lord Chancellor a short time ago, stated—"This industry (Drink) stands by itself. There is no other whose prosperity must be measured in terms of national thriftlessness and in terms of national degradation." A sweeping statement, truly. And it is this trade which will get a new lease of power if religious and social workers do not bestir themselves. Let a S.O.S. be sent to the Churches, to day and Sunday Schools, to members of Parliament, and in fact to all likely to be able to help. Let no effort be spared to broadcast the facts about the direct and indirect effects of intoxicating drink on the individual and the nation. Much more should be done for the children in this matter, but adults also need to be influenced to a greater extent.

What can be done? will be asked. I venture to think that one of the first things is for the social workers in a given area, a city, (or part), a town or a borough, to meet and decide on united action. Secondly, a strong appeal should be made to the Government to give facilities for the early introduction of a Local Option Bill, a democratic measure long overdue. Thirdly, ask the Minister of Education to make compulsory the teaching of the Government syllabus, "The Hygiene of Food and Drink." Fourthly, make a special effort to bring home to adolescents who have left school the vast importance to them of a knowledge of the truth concerning intoxicants. "Ye shall know the truth and the truth shall make you free." Other ways of reaching the goal will occur to workers.

The revered Unitarian, Dr. Charles W. Eliot, President Emeritus of Harvard, writing recently about "The Church of the Future," stated: "The most characteristic attitude and purpose of its members will be that they all fight persistently the awful evils that exist in human society." Why should not the Church of the PRESENT do more such fighting? Social reformers are looking to the Churches—ministers and congregations—for greater help. They want them to fully grasp this statement of a well-known surgeon, viz.—"When alcohol is taken in such small quantities that "drunkenness" does not result the drug is still exerting its narcotic power, and causes diminished efficiency of mind and body and enfeeblement of moral controll. It may be arguable if the Church should be expected to concern itself with efficiency of mind and body, but MORAL control is quite another matter. One of the greatest (if not THE greatest) problems of the day is Unemployment. It is undermining the stamina and morale of those involved, and is a heavy tax on those at work. If the money spent on drink could be diverted to other trades the volume of work would be largely increased as the following calculations by Mr. H. G. Chancellor show:—

THIRTEEN MAIN INDUSTRIES (EXCLUDING LIQUOR.

Output selling value	£1,676,461,000
Number employed in production	6,871,276
Selling value of output per head	£244
Spent in Drink, 1919-22 (4 years)	£1,613,300,000

This amount in products of above industries would have employed 6,611,900 for one year, or continuously 1,652,975 for 4 years. Number actually employed in production of liquor (1911), who would have lost employment by transfer of Spending to other products 87,972.

Balance of unemployed absorbed 52 weeks each year 1,565,003.

The numbers employed in agriculture and in distribution are ignored, but it is certain that many more would be required for distributing the output of other industries than in distributing the same value in liquor at present prices, thereby absorbing still more of the unemployed, if any unemployed were left.

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